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MISSIONARY.

From the London *Missionary Chronicle* for January.

SCOTLAND.

"The wise shall wait for thy law."

The following is the account of Mr. Robertson, who preaches among the people of the Orkney Isles: "Let it be observed, that the inhabitants of the isles of the sea are greatly in need of the gospel of sound doctrine. Few of them have more often than once a fortnight, many only once every third week; and not a few hear only one or three sermons from their own minister in a year. We feel pleasure in testifying to the power of divine grace, that our poor labors among this people have not been in vain in the last year. In no part of Scotland is there a more general attention excited to the preaching of the gospel. It is common to observe the whole dispersed adults in a district, attending on a weekly sabbath, and frequently a considerable number travel several miles both by land and sea, to hear sermons day as well as on Sabbath. I have known some travel twelve or eighteen miles, and return, after hearing sermon on Sabbath; I have seen more willing to hear the word of God than any other. The evidence of having seen the love of the truth. I think I have seen more than a month for these 4 years past, when some new case coming to notice, going me to thank God and take courage. We have a little flock, of nearly sixty, scattered over different parishes and islands, who meet in our chapels at Hartra and Rendall, during the feast of redeeming love; and I think there are as many more who show marks of greater impression in consequence of the gospel preached among them, who have not yet joined communion with us. In some cases, more than half of the adults on some small islands have become praying people: and in many families the name of melody has supplanted that of cursing."

"Could I, even in imagination, place you in our Sandwich congregation, on a winter Sabbath morning, so as to observe some party with sweat, produced by a long journey, and by rain, having to stand or sit on ground with rain, or covered with snow, I know it would touch your heart. One of our most highly educated sisters has fallen a sacrifice to these ills, which formed consumption that terminated her life."

T. H."

NATURE OF HEATHENISM.

EXTRACTS FROM THE JOURNAL OF GABRIEL TISSERA, a Native Preacher in Ceylon.

Hindoo Superstitions.

The strict heathen of a certain class, do not allow their cooking to be seen by any who eat meat or fish. For these, like the Brahmins, never eat meat, fish, egg, &c. Nor would they even touch meat or fish. They live upon vegetables, milk, &c. This class of heathens, as well as the Brahmins, will be greatly offended if their cooking utensils should be touched by a person who eats meat, &c. A brahmin would not even eat his food in the presence of such a man. I saw a heathen who had just bathed. I requested him to read in my Testament, but he was very reluctant to touch it, supposing that even the touch of a Christian book would defile, and so unfit him for his religious rite.

In one of my visits a woman became so angry at my preaching the Gospel to her, that she took a large stone and was going to throw it on me. But she was forbidden by her son and others, and so she threw it near me, though not on me. Her anger was increased by my walking near her garden with my shoes on. The heathen pay an idolatrous regard to useful plants, rice, &c. They fancy that these plants would be offended, if they should be dishonored by one's walking near them with his shoes on; and that, when so offended, they would not yield much fruit. Some of the most strict heathens think that their houses are defiled if a Christian should go in them.

The head-brahmin called at my house. The people generally fall down at this man's feet and kiss the ground.

AFRICAN ISLANDS—MADAGASCAR.

Letters lately received from the missionaries, in April and May 1823, it appears that the (Brahma) is still favorable to them, and anxious to promote education. He has established an adult school for his generals and officers, and has himself become the tutor of some of his family. They anticipate that a spirit of union will arise from this circumstance, which will greatly extend the operations of the mission; and that these natives, who once in some of their children in the rice cellars, educated them, only to hide them from the rest, will bring the rest of their offspring to re-education.

Some of the children first taught in the schools, to translate catechisms from the English into their own, and they appear likely, in time, to afford assistance to the missionaries in the translation of the Scriptures; other are forming school lessons in their own tongue, and begin to instruct and catechise their juniors in Sundays.

The King has put a stop to the horrid practice of killing children who are born on "unlucky" days, and other evils are likely soon to be abolished.

INDIAN ARCHIPELAGO—AMBOyna.

Mr. Kam, in a letter dated 29th January, 1823, states, that the missions under his direction extend from Malacca, Temate, Timor, Kupen, Bouru, and west coast of Caram.

In the autumn of the last year, Mr. Kam, according to his annual custom, paid a visit to various places. He says that some of the Javanese have been baptized. The missionaries in Bouru have been very successful. New places of worship have lately been erected in Amboyna. Mr. Kam baptized fifty-nine in the course of the last year. The Word is much blessed in Abouro, where the natives have burnt all their remaining idols, and their ashes into the sea.

WESTERN INDIA—CHINSURAH.

Mr. T. R. T. in a letter dated March 17, 1823, says, "Our schools, I am happy to say, go on well. The government schools, in number 24, are now 25,000 scholars. The mission schools also go on favorably. We have in them, the 'Parables,' with explanations; and the 'Miracles,' is now printing. A little book, 'Astrology,' with a book containing 'Elements of Astronomy, Geography,' &c. &c., which are now preparing for the government schools, and a new work of compendium, which we hope may enable us to proceed more directly in our studies."

EASTERN INDIA—SINGAPORE.

A letter dated April 13, 1823, has been received from Dr. Morrison, then at Singapore, stating that the Anglo-Chinese College will be removed to Malacca to that settlement; and that a Missionary will be added to it. The Lieutenant Governor, Stamford Raffles, the president, Lieutenant-General, the magistrates, and other gentlemen of Singapore, have liberally lent their assistance on this occasion. Mr. Thompson and Mr. Thompson, professor of Malay, and the latter professor of Chinese, in the college. Dr. Morrison was a member of the former.

WESLEYAN MISSION.

The government at the Cape (S. Africa) has sent a commission for Mr. Shaw to commence a mission among the Caffres. Higher up the coast, near Delagoa Bay, a large tract of land has been ceded to the British government, and a Wesleyan missionary at the Cape, accompanied Capt. Owen, who conducted the mission to that place. Mr. Whitton, a Wesleyan missionary in the West Indies, who was appointed to this new station, was expected to sail for that place shortly. If encouraged to do so, it is expected that a communication will be made between it and a part of Malacca, which no missionaries have yet visited.

Additional missionaries will speedily sail for Africa, with reference to the opening in the Haddoone, a Wesleyan missionary, at the Cape, was carried off by the yellow fever on the 28th of July. Thus the mission is left destitute, and four chapels without a supply for a period when the work had assumed a

Moral tendencies of Heathenism.

When I spoke to a man about the sinfulness of fornication, he said, "We may do as our gods did."

CHURCH MISSIONS.

During the last year, four adults have been admitted into the native church at Chunar, by baptism. Several communicants have been added; their number now amounts to fifty. The conduct of the native Christians is excellent; "their humility, teachableness and meekness, (says the Rev. Mr. Bowley) encourage me greatly to spend and be spent for them."

Mr. and Mrs. Pope, appointed a school master and school mistress in the schools of Free Town, Sierra Leone, embarked at Gravesend on the 6th of October, on board the Sir Charles McCarthy, captain Eldridge.

The Rev. Mr. Jowett left Malta, August 13th, for Alexandria, on a visit to Syria, and more particularly to Jerusalem. He was well furnished with the Scriptures and tracts.

NATURE OF HEATHENISM.

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

In some of the preceding numbers of the Magazine we have given several extracts from the letters of Rev. Mr. Paul, the Society's missionary to Hayti. Mr. P. has lately returned to his country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq. Treasurer of the Mass. Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom house and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the Gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country. Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer, listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted to preach the Gospel in private houses and halls; but owing to the present uniformed state of the lower class of the people, from a regard to your personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected and religious privileges enjoyed as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience before the disorder could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. Paul spoken of with great kindness but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship.

In this place Mr. Paul commenced preaching and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings, for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French, his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, his remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings in public, and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. Paul from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the

vessel sailed, Mr. Paul called on Gen. I. at the government house to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the Island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return seems to have been very general.

Mr. Paul sailed from Cape Haytien Dec. 25, & in 13 days arrived at the Vineyard. From this place, having been detained several days by contrary winds, he came to Boston by land. He has been absent from home about 8 months, during which time through the goodness of Providence, not a single unpleasant occurrence transpired.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti, is a field white for the gospel harvest. It is ascertained that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might by sudden innovation, alarm the prejudices of an unformed people. And more than this it is ascertained that the gospel may be publicly & stately preached in the 2d town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country. But our limits forbid us to enlarge; we may possibly present our readers with some extracts from Mr. Paul's journal in a succeeding number.

RELIGIOUS.

RELIGIOUS TRACTS.

Extracts from the *Last Report of the London Tract Society*.

DYING SPEECHES OF CRIMINALS.

The attention of the committee has long been directed to the trash usually sold under the name of "Last Dying Speeches," of criminals, which, instead of conveying any useful lesson, were rather calculated to destroy salutary impressions. During the past year, the vendors of these publications have been supplied with a substitute, prepared under the direction of the Society, and 206,000 of these papers have been sold. Much that was evil has thus been excluded from circulation, and replaced by a few words of important truth; and the plan has been acceptable to the purchasers, for the numbers printed by the Society far exceed the quantity which the vendors formerly printed on their own account. The loss on what was printed by the Society during the past year was about £100.

BROAD-SHEET TRACTS.

The Rev. S. Kilpin has completed his engagement of affixing twenty thousand Broad-Sheets to the walls of cottages, &c. in the West of England: the circumstances attending this work, as detailed by his agents, are most interesting. To estimate the whole of this labour, as a moral as well as a religious benefit, it would be needful to glance at the bundles of ribaldry and trash displaced, to make room for your Broad-Sheets. In this mass of corruption, the publication falsely to Children and Youth. [No's. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 44, 51, 52, 65, 67, 73, 86, 97, 100, 110, 111, 114, 116, 118, 119, 129, 143, 149.]

Seventeen, showing the importance of Early Piety, in the form of narrative. [9, 22, (34-2, 34-3.) 38, 53, 58, 78, 79, 83, 94, 95, 107, 113, 132, 133, 152.]

Twenty-five, containing solemn warnings to the enemies of God. [4, 5, 26, 46, 48, 54, 80, 88, 90, 106, 108, 120, 127, 130, 134, 142, 148, 153, 155, 158, 160, 161, 162, 166, 167.]

Twenty-four, inculcating the reality and value of the influences of the Holy Spirit, and the necessity of being born again. [2, 6, 14, 15, 19, 23, 49, 62, 68, 72, 75, 82, 85, 91, 93, 98, 103, 105, 113, 122, 131, 139, 144, 154.]

Twelve, enjoining on those who hope they are the friends of God, faithful self-examination and Christian watchfulness. [16, 17, 24, 40, 55, 60, 61, 64, 66, 84, 117, 146.]

Fourteen, showing the happiness afforded by religion, especially in poverty. [7, 10, 11, 45, 56, 62, 76, 89, 92, 109, 123, 128, 151, 165.]

Nine, addressed to the vicious, the intemperate and profane Swearer. [3, 12, 25, 42, 43, 50, 112, 125, 159.]

Six, inculcating the observance of the Sabbath. [8, 20, 41, 102, 124, 163.]

Eight, addressed to Scammon. [31, 37, 96, 101, 126, 140, 141, 164.]

Nine, in aid of Benevolent Exertion. [1, 57, 74, 104, 125, 136, 137, 139, 147.]

Four, for the Afflicted and Mourners. [13, 47, 59, 99.]

Six, on the excellency of the Bible, and the value of its instructions. [70, 71, 77, 145, 150, 156.]

Seven, inculcating the duties of parents, family worship, and prayer. [18, 21, 27, 28, 69, 121, 157.]

In one word, the subject which every one of these publications is designed to leave impressed on the mind of the reader, is JEESUS CHRIST AND HIM CRUCIFIED, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which believe, both Jews and Greeks, Christ the POWER OF GOD and the WISDOM OF GOD.

3. THE MANNER in which these subjects are treated. Considering the number of writers and the great variety of subjects discussed, it is evident there must be an almost endless diversity in the manner in which the truths of the Bible are in these publications presented to the mind.

There are, however, a number of qualities, which the Managers of the Society have ever considered indispensable in every Tract. Among these are the following:—*A Religious Tract should contain the truths of the Bible in their simplicity and purity.* There should appear in it nothing of the spirit of party; "nothing to recommend one denomination, or throw odium on another; but that pure Christianity in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus unto eternal life, can unite as in one common cause." And it is believed that in no denomination of Christians who cordially receive the doctrines of the Cross, will find any thing in these publications, that shall be a ground of offence.—*And on the other hand, they will find the necessity of repentance, of being renewed in the spirit of our minds, of faith in the Lord Jesus Christ, and of salvation by his grace, appearing in some form almost without exception, in every one of these publications.* He who gives one away to the wandering sinner, may be almost certain that he has told him of the Saviour who died for him, and that he must believe on him that he may be saved.

A Religious Tract should be intelligible.—Not only so plain that it can be understood, but so plain that it cannot be misunderstood.

ven are professedly a narration of facts, and are well authenticated; nine are not professedly authentic, and contain delineations of human character and circumstances, solely for the purpose of eliciting attention to the truths that are interwoven—a mode of operating on the human mind, it may be remarked, of which we have abundant examples in the parables and illustrations of scripture at once riveting the attention, and conveying divine truth to the reader with almost irresistible power. Who, after he had once read it, or heard it, ever forgot the parable of the sower? or that of the inopportune widow; or that of the houses founded upon a rock and upon sand?

But, sir, I will not now intrude any longer upon the patience of your readers; and if I ever invite their attention to No. 2, of this series, I promise them that it shall be better than the above in this one respect at least, that it shall be shorter.

From the Boston *Centinel*.
AMHERST COLLEGE.

Some of the opposers of Amherst College have labored with zeal and with some success to propagate the impression, that the Institution is Sectarian in its character, and thus to excite the prejudices of those, who are opposed to all religion, as well as of those who may be of different religious sentiments. And, doubtless, this very unfair insinuation has led some members of the Legislature to vote against a charter. Even if the Institution was designed for a particular class of Christians, still it would give evidence of a very narrow and ungenerous spirit, and would be utterly inconsistent with our free Constitution, to refuse its incorporation on that ground. But it may be said with confidence and truth, that no College of our country is more liberal in its religious character, than the one at Amherst. No profession of creeds is required of its officers or students. The sentiments of its officers are similar to those generally embraced at nearly all our colleges. It is true that the Charity fund, connected with the institution, is confined by its donors to the education of indigent young men for the Gospel Ministry, under the conviction, that there is a great deficiency of men in this profession, compared with the other learned professions; but it is never inquired of these beneficiaries, on their admission to the privileges of the institution, what is their creed, or to what denomination they belong. It is true, that the beneficiaries are to be "hopefully pious," but for the evidence of this fact, reliance is placed principally upon those of their own denomination, who are best acquainted with their religious character. And it is presumed, that few in this Christian land would be so inconsistent, (not to say impious,) as to say, that any, except those who give evidence of being "hopefully pious," should be charitably educated for the sacred office.

If Sectarianism, (by which I understand a disposition to proselyte to a new sect,) if this is an evil to be deplored and resisted, still we are to look for it somewhere else, rather than at Amherst—for it is a fact worthy of remembrance, and which none will deny, that the religious principles of Amherst Institution are in perfect accordance with those which animated the Pilgrims who first set foot on the rock of Plymouth—in perfect accordance with those, on which all the New-England Churches were originally founded—and in perfect accordance with those, on which our venerable University, and all our Colleges were originally founded. How ungenerous then to stigmatize these principles with the reproachful name of Sectarianism, and thus attempt to array popular prejudice against a seminary of literature and science, which in its religious and literary character does not differ essentially from most other colleges of our country. We live too late in the history of the world, and are too far advanced in rational religion and genuine Republicanism, to have the particular tenets of any religious or literary Institution made a serious objection to its receiving a common Charter of Rights. And if we are not mistaken in regard to the progress of public sentiment, we have good grounds for believing, that the example of the venerable President of Harvard, and of the honorable Boston Senators, several of whom are confessedly Unitarian, and the example of other distinguished Unitarians in Boston and its vicinity, who have unreservedly expressed their sentiments in favour of the wished for charter, and the example of some leading Unitarians among the representation from the country, will have the effect of opening the eyes, expanding the views, and liberalizing the feelings of those, who have heretofore been liberal only in their reproaches; and will thus render them more worthy of their profession.

EDWARDS.

UNION IS STRENGTH.

The importance of united action, in favor of the great benevolent objects before the American Churches, is beginning to excite the public attention. Sabbath Schools, Missionary, Education and Tract, as much as Bible Societies, demand a National Union; and in relation to some of them, this Union is not far distant. The same might, no doubt be true, in relation to all, if those more immediately concerned in their management, would keep the importance of it more constantly before the public mind. The N.Y. Herald for February contains the following remarks concerning

AN AMERICAN SUNDAY SCHOOL UNION.

"We have frequently mentioned the subject of a National Sunday-School Society, and expressed the opinion that such an institution is much needed in our country. It would greatly promote the efficiency and usefulness of local societies, increase their number, improve and harmonize their methods of instruction, disseminate over our vast territory important information, afford a supply of suitable elementary Sunday School Books on moderate terms, and awaken a more general interest in favour of this simple and efficient means of building up the Church of Christ in our land.—Much has been done, it is readily granted, and it will be as readily conceded that much yet remains to be done, to instruct the rising generation. To them we must look for the future ministers of the gospel, the missionaries of the cross, the supporters of our free and happy republic, and indeed for the filling of every rank in society. The American Bible Society, through its numerous auxiliaries, can now supply the sacred Scriptures to destitute districts, and what plan can be devised that would be so likely to supply readers of the Word, as a national institution, embracing precisely the same sphere of action for the exercise of its less important, but different powers? All the strength of argument that might be urged in favor of a National Bible Society, may be applied with the same force in favour of a National Sunday-School Society.

"Those of our readers who concur in these sentiments, will participate in the very great pleasure which we derive from learning that it may confidently be expected 'THE AMERICAN SUNDAY-SCHOOL UNION' will commence active operations early in the ensuing spring. The preliminary measures have been taken to effect this object, & we have no doubt that the most important local societies will give it their cordial approbation and support."

A late number of the New-York Chronicle contains a letter, purporting to be written by a person who knew the facts, stating that measures have been taken, preparatory to a Union of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society. (See Recorder of 28th ult. page 35.)

The Seventh Report of the American Education Society contains the following, exhibiting the views of the Directors on this subject.

"But the strength of a large society is not more obvious than its economy—particularly its economy of time. The general principles of a large

Society are proposed, discussed, matured, published, and with few exceptions unalterably fixed.—Its officers, and patrons, and dependents, know what they are, and abide by them. No time is lost in the disputes, changes, and mistakes consequent upon instability. In small societies it is not so. If they exist long enough to have any general principles, they are suddenly adopted, because they are not very important; they are often altered before the knowledge of them has reached all persons concerned: so that the officers are acting upon one set of principles, and the objects of their charity upon another; and the disappointment and perplexity, are as great as the waste of time; and before the Society is engaged in steady exertion upon fixed principles, its annual meetings and rules are forgotten, its resources are dried up, and it requires a new organization. How great is the difference in the time required to accomplish the same great object of benevolence, by one large well organized Society, in steady and harmonious action—and by a great number of small independent Societies, now living, now dying, now re-organizing, and commencing their operations again, but never steadfast. The history of the American Bible Society—or of the British and Foreign Bible Society—or of the American Board of Commissioners for Foreign Missions—shows the difference. The history of these States since the adoption of the Federal Constitution—and the history of all great confederacies, shows the difference. And if there is such a difference between united and disconnected action, then surely it is the dictate of wisdom, and of wisdom, for every individual and Society to promote Union in the Great National Object of educating pious young men for the ministry—that Union, which, with so much economy, invites confidence, and secures patronage, and is Power."

NEW-YORK SABBATH SCHOOLS.

The Editor of the Sunday School Teacher's Magazine has been favoured with the perusal of four interesting reports, made by the pious and benevolent instructors of four of the Sunday Schools in New-York, to the Sunday School Association of the Great National Object of educating pious young men for the ministry—that Union, which, with so much economy, invites confidence, and secures patronage, and is Power."

In the course of this report, however there is a fact stated which cannot be read without pain.

"During the Spring of 1823, the actual number of attendants was small, although the register number was large; a careful revision was made and all useless members were struck off; since that time fifty five have been received; of which

number by the regulation of the school, (which

provides for a regular attendance of one month before attaining the privilege of scholarship,) only twenty-four have been added to the register! All the others have either removed, or have become refractory and unwilling to attend; of these twenty two were from a street in the heart of the city,—of whom, not one now remains, although the members have been faithful and vigilant in their endeavours to obtain their attendance. We have now on account of the discouragement arising from the degraded and vicious state of this den of iniquity, abandoned it in despair. We cannot however but hope that others, more able will unite with us in another attempt, or themselves make an essay of reform; for we do not believe there can be a field where exertions are more needed.

The report of another of these schools states, that this school was organized about two years and an half ago, and then had fifteen or sixteen teachers and visitors, now reduced to six or eight; and that for the last six months it has suffered much want for want of visitors of absences and their parents. Present number forty four—average number who attend twenty-five. It states, too, the interesting fact, that since the formation of the school three of the teachers have made a public profession of religion.

There is an orphan scholar belonging to this school who will ever have occasion to bless God for the institution of Sunday Schools, as the means of escaping from the wretchedness into which he had fallen, by losing both parents, being deserted by all his kindred, and left in the hut of a poor aged son of Africa, at three years of age. This poor child who when received into the school knew not a letter of the alphabet, has now not only learnt to read, but has committed to memory sixty chapters in the New Testament! besides hymns, catechisms, &c. The establishment of a library for the scholars is attended with the happiest effects; and the visitor remarks that he is kindly received by parents whenever he calls to inquire for absences.

The report of another of these Schools states that the establishment of a library, and the privilege of drawing books from it as rewards only, have had very happy effects, in stimulating the scholars to increased diligence in their studies, punctuality in their attendance, and correctness and propriety in their conduct. Two of the adults have recently been made the hopeful subjects of regenerating grace, and publicly professed themselves to be on the Lord's side; and one coloured woman appears to be deeply convinced of her ruined and sinful condition, and is anxiously inquiring—"What must I do to be saved?"

The report of another of these Schools states the very cheering fact, that since the organization of the school between two and three years ago, eight of the teachers have made a public profession of their faith in Christ, and become members of their visible church! that two of the scholars have become hopeful converts to the truth; and that great solemnity appears to pervade the minds of others. An interesting circumstance, relating to a little girl of 11 years of age, is detailed in this report, which will briefly notice. Her mother (who is a servant in a family in this city,) is both ignorant and unconcerned. About two months ago this child having attended a prayer meeting of teachers and scholars, called on her mother, and was observed by a pious lady of the house reading her bible to her, and anxiously attempting to explain what she had heard at the meeting: she then repeated the first lines of the hymns that were sung, and gave her mother a correct statement of the exercises of the evening. The lady afterwards saw the child alone, when she expressed great concern for the soul of her parent, and, having her eyes filled with tears, said she prayed to God, that he would take away her stony heart, and give her a good one.

NEW-YORK BETHEL UNION.

On Tuesday evening, the 4th of November, the Committee of the Bethel Union assembled at Mr. Williams', our usual place; the rooms were soon filled with seamen, their wives, and some of their children. Our hearts were melted within us this evening, at what many seamen who have lately become pious said on several important subjects: there were none but mariners who took part in our devotions. One seaman who was a stranger, rose up and said; "I have always been at sea, a poor, thoughtless, careless creature, until a few months past, when the Lord opened my eyes, and I saw my wretched situation; yes, very billows rolling below me, ready to swallow me up into the regions of eternal misery! I was filled with horror, I flew with eagerness to the arms of Christ, and he received me, and has brought joy and peace into my never dying soul; and I do not now suffer myself to give away to the temptations I am exposed to." He then addressed his shipmates in a very feeling manner. Many of the women who attend these meetings are convicted, and we hope converted unto God.

The Seventh Report of the American Education Society contains the following, exhibiting the views of the Directors on this subject.

"But the strength of a large society is not more obvious than its economy—particularly its economy of time. The general principles of a large

Society are proposed, discussed, matured, published, and with few exceptions unalterably fixed.—Its officers, and patrons, and dependents, know what they are, and abide by them. No time is lost in the disputes, changes, and mistakes consequent upon instability. In small societies it is not so. If they exist long enough to have any general principles, they are suddenly adopted, because they are not very important; they are often altered before the knowledge of them has reached all persons concerned: so that the officers are acting upon one set of principles, and the objects of their charity upon another; and the disappointment and perplexity, are as great as the waste of time; and before the Society is engaged in steady exertion upon fixed principles, its resources are dried up, and it requires a new organization. How great is the difference in the time required to accomplish the same great object of benevolence, by one large well organized Society, in steady and harmonious action—and by a great number of small independent Societies, now living, now dying, now re-organizing, and commencing their operations again, but never steadfast. The history of the American Bible Society—or of the British and Foreign Bible Society—or of the American Board of Commissioners for Foreign Missions—shows the difference. The history of these States since the adoption of the Federal Constitution—and the history of all great confederacies, shows the difference. And if there is such a difference between united and disconnected action, then surely it is the dictate of wisdom, and of wisdom, for every individual and Society to promote Union in the Great National Object of educating pious young men for the ministry—that Union, which, with so much economy, invites confidence, and secures patronage, and is Power."

WANT OF INSTRUCTION IN OHIO.

Extract of a letter from a gentleman in Ohio, to his friend in New York.

Before I was taken ill I had commenced a Sabbath School in a little log cabin, just below my log house, (which is two miles below the village of W——, where we now live) with a view of instructing the small children of the district in the Scriptures, and at the same time of drawing them from their idle, and at times worse than idle habits on the Sabbath, as we had no preaching. I gave out information, and the children collected to the number of thirty or forty, and I felt quite elated at the idea of a profitable time. But you can easily conceive of my disappointment when but three or four Testaments and one or two Bibles were all that could be had to read in.

I want Bibles, Testaments, Tracts, and other school books. We are not only destitute of these, but of a preached gospel, and have been many years. Many are here from the eastern states who feel sensibly these privations. They are unable to support a minister handsomely, and no missionaries stop here. At times we have a sermon

from a transient person, and that is all. We are

as sheep without a shepherd. Our Sabbaths are

spent in idleness, or what is worse, roving and

rambling over our fields, or perhaps, hunting or

fish, and our children are growing up in vice

and idleness—could we have a godly, pious

and exemplary missionary in this part of the state, for one or two years, I do think his labours would be more blessed than that of forty or fifty among the Indians or Hindoos. There are thousands of souls

who, I fear are annually lost in the state of Ohio

for want of a preached gospel! What a vast

population of men, and oh, how few ministers

are there here from the eastern states who

are able to support a minister handsomely, and no

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then look down on the glory of this world.—A lit-
tle while and thy journey will be ended—be thou
faithful unto death.—Duty is thine, though
the power is God's—pray to Him to give thee a heart
to hate sin more, uniting thy heart in his Fear.—
Oh magnify the Lord my soul and my spirit, re-
sue in God my Saviour."

HOWARD'S HUMILITY, DEVOTION, DISTRUST OF
HIMSELF, AND FAITH IN THE DIVINE REDEEM-

ER, are all exhibited in the conclusion of the cov-
er made at Naples. "Thus, Oh my Lord &

my God, is humbly bold even a worm, to cove-

re with Thee! Do thou ratify and confirm it;

make me the everlasting monument of thy

boundless mercy—Amen, Amen, Amen. Glory

to God the Father, God the Son, and God the

Holy Ghost, forever and ever, Amen!"

"Hoping my heart deceives me not, and trust-

ing in his mercy for restraining and preventing

grace, though rejoicing in returning what I have

received from him into his hands, yet with fear

and trembling, I sign my unworthy name.

"Naples, 27th May, 1770. JOHN HOWARD."

PAUPERISM.

The Legislature of New-York, in April, 1823, instructed the Secretary of State "to give a distinct view of the expenses and operation of the laws of the State of New-York, for the relief and settlement of the poor, and to suggest such improvements as result from a comparison of the system with that adopted in other States." In obedience to these instructions, the Secretary has collected and presented to the Legislature, a great mass of valuable information, by which it appears that there are in the state of New-York, 22,111 paupers. Among them there are 446 idiots and lunatics; 297 blind; 928 aged and infirm; 797 paupers and incapable of labour; 2604 children under 14 years of age; and 1789 persons capable of earning their subsistence. Of the whole number of paupers, 5883 are foreigners, and 8753 are children under 14 years of age, the greater number of whom are entirely destitute of education and of that care which is necessary to form good moral habits.

Effects of Intemperance.

Of all the permanent paupers, 1585, and their families, 908 wives, and 2167 children, were reduced to poverty by intemperance: a strong proof, says the Secretary, of the fact often asserted, that intemperance has produced more than two thirds of the permanent pauperism in the State.

Comparison between the Seaboard and the Interior. In eighteen counties bordering on the ocean, and on the Hudson River, with a population of 582,295 souls, being somewhat more than a third of our entire population, no less than 12,270 permanent and occasional paupers are maintained or relieved, being far more than one half of all the paupers in the state. The city of New-York maintains 1698 permanent paupers, and relieves 7855 occasional paupers, being more than seven-segments of all the paupers of both classes, or nearly one fourth of all the permanent poor.

Number of Poor in different States compared. In New-York, there is one permanent pauper for every 220 souls, and one occasional pauper for every 100 souls.—In Massachusetts, one permanent pauper for every 68 souls*—In Connecticut, for every 100—In New-Hampshire, one for every 100—In Delaware, one for every 227—In the interior counties of Pennsylvania, one for every 333, and throughout that state, one for every 366—In Illinois, there are no paupers supported at the public expense.

CAUSE OF THE JEWS.

Mr. SIMON, has recently visited Newark, N. J. and formed a Jews Society, Auxiliary to the American Meliorating Society. Dr. J. R. B. Rogers was chosen President; Wm. Halsey, Esq. Vice President; Moses Smith, Treasurer; James Kearney, Esq. Secretary.

The Ladies Jews Society in Charleston, S. C. raised the last year, which was the first year of its existence, \$333, and remitted \$150 to the Parent Society in N. York.

The Shiloh Society in Charleston, S. C. at its first anniversary, on the 16th ult. Resolved, to send a copy of the first Report of the American Society for meliorating the condition of the Jews to every convention, presbytery, association, and conference in the Carolinas and Georgia, with a view to enlist Christians of all denominations, as far as possible, in the cause of the Jews. General Charles C. Pinkney was chosen President of the Society, and Thomas S. Grimke, Esq. Recording Secretary.

Yours sincerely, D. BROWN.
Richmond, Feb. 23, 1824.

FROM BURMAH.

At the last Monthly Concert of Prayer in the first Baptist Meeting-House in Boston, a letter from Mr. Judson was read, dated Rangoon, August 6, 1823, in which it was stated that he had completed his translation of the New Testament. To this translation is prefixed an introduction, containing extracts from some of the most interesting portions of the Old Testament. This introduction which is published, is perused by many of the natives at Rangoon with great eagerness.

Dr. Price is engaged in superintending the erection of a brick dwelling-house at Ava, for the Mission, the principal materials for which are generally presented by the Burman Monarch.

[Watchman.]

A correspondent of the Religious Chronicle, in New-York, writes to the editor as follows:

"I was much gratified by attending on the day designated an interesting prayer meeting, for this specific object, held at the Brick Church. The number that assembled—the spirit of the several addresses and prayers, & the devout aspect of this meeting conveyed a gratifying pledge that Christians in our city will not forget to implore the influence of the Spirit upon our seminaries of learning."

In Boston, the Old South, and Park Street, and Union Churches observed the day. The members of Park Street church assembled in the vestry in the morning and afternoon. And the members of the Old South, and Union Churches, in their respective vestries in the afternoon and evening. From inquiries made of persons who attended the different meetings we learn that much interest was felt in the object of them.

MR. DAVID BROWN.—On Sunday and Monday evening, Feb. 22d and 23d, delivered his Address in Richmond, Vir. to large and attentive audiences.

A collection was taken up for the benefit of the schools at Dwight, amounting to 99 dollars. The Female Benevolent Association made Mr. Brown a small present in money and articles of clothing, which occasioned the following note:

To the Female Benevolent Association of Richmond.

Christian Friends.—Your friendly note accompanied with a handsome present has just reached me. I can assure you, my worthy friends, that this testimony of your regard to me personally and the nation to which I belong, has excited within my bosom emotions of gratitude not soon to be eradicated.

My fond mother early taught me to be thankful for favours and to entertain perpetually strong and affectionate regard for my valuable and merciful friends. I am now returning to the land of my fathers. Soon shall I visit the great council fire that burns beyond the Mississippi.

I solicit your prayers that I may go in the fulness of the blessing of the Gospel of peace. Ever shall I remember with pleasure "the Female Benevolent Association of Richmond," and after the dreams and wrecks of these short lives shall have passed away, I anticipate the happiness of meeting the worthy individuals that compose the Society in the everlasting kingdom of God's dear Son. With much regard, generous Ladies,

Yours sincerely, D. BROWN.

DOONAN, FEB. 23, 1824.

DONATIONS TO CHARITABLE INSTITUTIONS FOR THE MONTH OF JANUARY.

To the American Board C. F. Missions, \$5,264

To the American Bible Society, 2,084

To the Union Foreign Miss. Society, 1,039

To the American Education Society, 1,674

To the American Tract Society, 280

To the American Jews Society, 414

To the Columbian College, D. C. 2,205

To the Greek Fund, total from the first, 13,000

To the Theol. Sem. at Princeton, in Feb. 2,610

CHARITABLE EDUCATION.—Capt. Partridge, Principal of the Military Academy at Norwich, Vt. has volunteered to support and educate at his own expense, the Greek boy, who was rescued after the massacre of his six brothers at Scio, and sent to this country.

DOMESTIC.

Glass Tube.—Mr. B. F. Adams of this city, is

said to be the inventor of the Glass Tube, for ex-

amining the bottom of rivers and harbors, ascribed

to Mr. Leslie, of Lansingburgh.

Mr. Leslie's River Glass.—It is a tube that may

be varied in length as occasion shall require, about

an inch broad at the top, where the eye is applied,

and regularly enlarging to the bottom, which

bears a proportion to the other end, of about ten to

one in diameter. Each end is glazed. The use

of such an instrument will readily occur. Among

others, the speedy recovery of drowned bodies is

one. Lost property, too, may be found, and the

impediment to excavation discovered and their removal facilitated.

NEW HAVEN, MARCH 2.—On Monday last another

feast was given at the Alms House in this town,

to the poor, in commemoration of WASHINGTON'S

birth day, by David C. De Forest, Esq. which is

the third that has been given by him.

Letters from Mobile dated the 6th ult. state that

three steam boats, three flat boats and one barge,

POETRY.

A Mother's Lament for an Infant Daughter.

By J. MONTGOMERY.

I loved thee, Daughter of my heart,
Julia, I loved thee dearly;
And though we only met to part—
How sweetly—how severely!
Nor life nor death can sever
My soul from thine for ever.
Thy days, my little one, were few,
—An angel's morning visit,
That came and vanished with the dew:
'Twas here,—tis gone,—where is it?
Yet thou didst leave behind thee,
A clue for love to find thee.
The eye, the lip, the cheek, the brow,
The hands stretched forth with gladness,
All life, joy, rapture, beauty, now,
Then, dashed with infant sadness,
Till, brightening with transition,
Returned the fairy vision.
Where are they now?—those smiles, those tears,
Thy mother's darling treasure?
She sees thee still, and she hears
Thy tones of pain, or pleasure,
To her quick pulse revealing
Unutterable feeling.
Hushed in a moment on her breast,
Life at the well-spring drinking,
Then cradled in her lap to rest,
In rosy slumbers sinking;
They dreams,—no thought can guess them!
And mine,—no tongue express them!
For then this waken eye could see,
In many a vain vagary,
The things that never were to be,
Imaginings airy:
Food hopes, which mothers cherish,
Like still-born babes to perish.

Mine perished on the early bier,
No! changed to forms more glorious,
They flourish in a higher sphere,
O'er time and death victorious;
Yet would these arms have chained thee,
And long from heaven detained thee.
Julia, my last, my youngest love,
The crown of every other,
Though thou art born again above,
I am thine only mother;
Nor will affection let me
Believe thou canst forget me.
Then,—thou in heaven and I on earth,—
May this one hope delight us,
That thou will hail my second birth,
When death shall reunite us,
And worlds no more can sever
Mother and child forever.

MISCELLANY.

MR. NEWTON'S EXPERIENCE.

It is written of him before he began to preach. In the same letter, he says, "I am much exercised with respect to the ministry; my heart is led that way, but the Lord's hand keeps me in; I need much humbling, for my pride. I am set aside for the present."

"As to me, the Lord deals gently with me:—my trials are few and not heavy, my experiences run in a kind of even thread, I have no great enlargements, and am seldom left to great darkness and temptation: I am often wandering away, but the Lord seeks me out, and brings me back from time to time, much sooner than I could expect. I am enabled, through grace, to keep myself from the evil of the world, so that I have not been left to bring a blot on my profession. But, alas! my heart is a filthy, defiled heart still. It is well that He only who knows how to bear with me, knows what is within me. My comfort is comprised in this one sentence,—"I know whom I have believed"—I know that Jesus is mighty to save; I have seen myself lost in every view but the hope of his mercy; I have fled to him for safety; I have been preserved by him thus far; and I believe he will keep that which I have committed to him even to the end. Blessing, and honour, and glory, and praise, be to his name, who hath loved poor sinners, and washed them in his most precious blood! Amen. For the rest, alas! alas! I am unfaithful and unprofitable to a degree you would hardly believe; yet, vile as I am, I taste of his goodness every day, and live in hope, that in his own time he will enable me to show forth his praise."

THE STEADFASTNESS OF FAITH.

"There is, indeed, an evil heart of unbelief that would lead me I know not whither; but, oh! what a precious mercy to be walled in on every side by everlasting love and free grace! Do not your hearts rejoice in that word, "The eternal God is thy refuge, and underneath are the everlasting arms?" And if he is pleased & engaged to uphold us, what power or policy can force us from him? No; we may rejoice in it as a certain truth, let Satan and unbelief say what they will to the contrary, that the Lord's afflicted people on earth are as safe, though not so quiet, as his glorified people in heaven. They are embarked on a troubled sea, the tempests often roar around them, and the waves seem ready to swallow them up; but they have an anchor within the veil, sure and steadfast, which can neither be broken nor removed. They have a pilot, a guardian, whose wisdom and power are infinite, and who, of his own good pleasure, has engaged his truth and honour that he will bring them safe, through all, to the haven of eternal rest. Let us therefore trust, and not be afraid; let us rejoice, and say, "The Lord Jehovah is my strength and my song, and he is also become my salvation."

THE DANGERS OF YOUNG CHRISTIANS.

Be watchful:—many eyes are upon you. Satan envies you. Oh! he hates to see any persons, especially young persons, walking very closely with God. So far as he is permitted, he will spread snares for your feet every hour: he desires to have you, "that he may sift you as wheat." Further, the world observes you; many would rejoice at your halting; and a little thing in you would give them more pleasure and advantage in opposing the truth, than a greater slip in some others who are content to plow in the common way. May, it is well if there are not some, even among yourselves, professors and members, who would be glad to see

you brought down to a level with themselves, since they cannot persuade themselves to join & imitate you. These things you know without my telling you, & I do not mention them to discourage you. No, were every leaf upon the trees, and every blade of grass a sworn enemy to our souls, we are safe under the shadow of our great Rock: the blessing is his, and he will not withhold it; but the appointed means are our part, and it is our wisdom & happiness to be found waiting on him in the use of them.

[Newton.]

REFLECTIONS ON HEAVEN.

Where is Heaven? Is it some millions of leagues from us, far beyond the sun and fixed stars? What have immortal spirits to do with space and place? Who knows but a heaven-born soul, who is freed from the clog of this vile body, and filled with all the fulness of God, may pass as easily and quickly from one verge of the creation to the other, as our thoughts can change and fly from east to west, from the past to the future? Perhaps even now, we live in the midst of this glorious assembly: Heaven is there where our God and Saviour displays himself; and do not you feel him near you, nearer than any of his visible works? Perhaps there is nothing but this thin partition of flesh and blood between us and those blessed spirits that are before the throne; if our eyes were open, we should see the mountains around us covered with chariots and horses of fire: if our ears were unstopped, we should hear the praises of our great Immanuel resounding in the air, as once the shepherds heard. What a comfortable meditation is this to strengthen our weak faith in such a dark declining day as this, when sense would almost persuade us that we are left to serve God alone.—

When we are wearied with looking on careless sinners and backsliding professors, let us remember that we have invisible friends present in our assemblies, our conferences and our closets, who watch over us, and in ways which we cannot possibly conceive, are helpers of our joy, and witnesses of our conflicts. They are with us now, and we shall soon be with them—Ah! how little does the vain world think of the privileges and the company in which a believer lives! and what is worse, how faintly do we think of these things ourselves! and this is the reason we are so full of fears and complaints, so prone to distrust the Lord's methods of dealing with us, and so easily drawn aside to seek for something to rest upon in creatures like ourselves.

[Newton.]

TO MINISTERS OF THE GOSPEL.

The American Tract Society has two little publications, of which new editions have just been issued, and which are neatly done up in covers, that, on the occasions to which they are adapted, they may be rendered an acceptable present.

The first is No. 67—*"The Christian Minister's Affectionate Advice to a Married Couple."* By the Rev. James Bean, M. A." pp. 25.

The other is No. 34—*"The Nature and Design of the Lord's Supper, with Devotional Exercises."* Abridged from the Treatise of Rev. Henry Grove, pp. 44.

There are times in which one word is more valuable than a sermon at others; & these are, especially when the interest of the person addressed is deeply excited. Let clergymen, when administering the ordinances of *Marriage* and the *Lord's Supper* to those who for the first time take these vows upon them, present them an able and affectionate treatise, appropriate to the occasion; and would it be too much to hope that impressions would in many instances be made, which would never be effaced.

It is confidently believed that the Tracts above referred to will bear examination, and are calculated to be eminently useful.

CONVERSION OF AN AFRICAN.

From the Boston Baptist Magazine. Extract of a Letter from one of our Missionaries, dated St. Louis, Dec. 7, 1823, to one of the Editors.

One man related his experience as follows, which I here repeat verbatim, as a specimen of the state of religious feeling and sanctified knowledge in an old illiterate slave. "I am an old man, and have lived a long time in this world; but lately I have had a great many calls to be religious, and must die soon. The calls came to me often. I began to think, and think—and the call said to me, Look back and remember your old first master, a long time ago—he dead—then your old first master—she dead—the call said, think of second master, and he dead—and second master, she dead—then think of all old masters that work on plantation, and they all dead—all gone—and I left her alone. Well, what I live in this world for? Well, I don't know. I then think, if I die—Well, I must go to torment. I live so long and do no good—no good done yet—Well, then the call say, I must pray God to have mercy—so I pray as well as I could—but feel distress. I want to go meeting—but afraid to go—people see me. But I feel can't stay home. So the call said—must go meeting. I went to meeting, and set way back side of house. The man preach, and he preach right to me—I hang my head down, and try pray all the time. I dare not look up, I feel so big a sinner. I do not good all my life.—Then the preacher tell the mourners come forward and get pray for. Some come forward, but I stay back yet. I look down and think, Me poor sinner, and want prayer for mercy. Then I go forward and kneel down and the preacher pray for me. I go home and lie down and try to sleep—but no sleep—I feel so distress, and see me such a sinner. Try to pray for mercy. I don't know if I fall asleep, but think I see a small light a great distance up. I try go to it, and I feel though I rising up, and feel light. It seem as if I hear beautiful singing and rejoicing. I lie till break-day—then I get up—look out. All look beautiful—thought I never see so fine a day—all praising God—then I begin to think he pardon my sin—I never did any good—all sin—then I think how good God is—he hear my poor prayer—he pardon and save sinner. I feel he pardon me. The call say, praise God. Then I think, I can't half praise enough. Then I want to tell the Christians. I felt as though I want to tell them how God pardon my sin—how my poor soul rejoice. I went round to see the Christians, and they rejoice with me. Then I think they have meeting at my house—so I tell them of meeting—and I go home and fix seats for the meeting—the meeting come, and I feel great joy. Then in few days I feel dark—fear got deceived—I have wicked heart yet—such wicked thoughts come in my mind. Then I fear got no pardon—but bye and bye see light again, and feel happy. Now I love Christian people—feel I want other folk to get the same religion. Now I love to pray—love go meeting. Now I love sit and hear every word, and never get tired all the preacher say—only sorry when he stop. Never tire hearing about precious Saviour. I know I did not love these things once. I always think religion good thing, but did not feel it as now I do. I feel now never wish to get back. I am old man and must die soon. Can't live but little longer. But I love to serve God. I don't care about freedom in this world, not much matter. I have only 30 dollars more pay for my time to serve, but that not much matter. I only want free from sin. I then go home to happy place. I want to serve Jesus. He best master in the world."

No interruption was made during the above recital. He was then asked if, when under distress, or since, he saw any way that God could be just and holy and pardon sinners. The reply was, "only his good mercy." It all mercy, first and last." "But you know that Jesus Christ died to save sinners?" "Oh, that all my hope. Yet he die and suffer for pardon sinners?" "Do you depend wholly on him for pardon and every mercy?" "Oh yes, do me nothing good." "Do you wish to be baptised and join the church?" "Yes, me feel duty to be baptised. Wish to live with the Christians." "Why do you wish to be baptised?" "Cause I feel that Jesus was baptised; I know must follow him, and do all he done for us to do like."

WASHINGTON, Feb. 26.—The American Colonization Society held its seventh annual meeting at the Supreme Court Room, in the Capitol, on Friday evening, 20th Feb. 1824.

The Hon. Bushrod Washington, President of the Society, presided.

The meeting was opened by reading the report for the past year; after which the following resolutions were presented by Gen. R. G. Harper, and adopted:

Resolved, That the territory and settlement of the Society, near Cape Mesurado, be, and hereby is, named LIBERIA.

Resolved, That the town laid out and established at Liberia, shall be called MONROVIA, as an acknowledgement of the important benefits conferred on the settlement by the present illustrious chief magistrate of the United States.

I know must follow him, and do all he done for us to do like."

For the Boston Recorder.

CALL FOR TRACTS.—LETTER VI.

From a clergyman in the County of Steuben, N. Y.

"After considerable inquiry as to the best course to pursue, I have at length resolved on the following plan. I have circulated a subscription paper, the principal articles of which are, that the subscribers are to receive two thirds of the amount they severally subscribe, in Tracts; the remaining third to go as a donation to the American Tract Society. In this way I shall engage to members of the auxiliary, thirty or forty dollars worth, besides two or three sets in bound volumes. One of my brethren in the ministry has engaged ten dollars worth of Tracts,—another, five. A great desire to read tracts is manifested by my people. "Little Henry and his Bearer," of which unfortunately, I had but one copy, has gone from house to house. I read it in a public meeting, & the whole assembly was in tears. One teacher laid aside the ordinary business of her school, that she might read it to her pupils. Several little boys and girls have their cents laid aside to purchase "Henry," when he comes, and are often inquiring when the box of Tracts will arrive.

"The heart of the widow and orphan has been made to rejoice by these little heralds of salvation; and the giddy youth has paused a moment to reflect, when addressed by the silent monitor. Yes, I have seen the big tear trickling down the furrows of age, when presented with that which taught him to be wise unto salvation, and prepare to die. The Tracts you sent me before have visited the bed of the dying impenitent—but the veil of mystery is drawn, and we cannot see beyond it.

"I hope you will send me a sufficient supply for a Depository for my own people and others around me. You may rest assured I shall use every exertion to aid a Society which is endeavouring to do so much good; and may the Lord smile upon you and give you abundant success."

For the Boston Recorder.

TO MINISTERS OF THE GOSPEL.

The American Tract Society has two little publications, of which new editions have just been issued, and which are neatly done up in covers, that, on the occasions to which they are adapted, they may be rendered an acceptable present.

The first is No. 67—*"The Christian Minister's Affectionate Advice to a Married Couple."* By the Rev. James Bean, M. A." pp. 25.

The other is No. 34—*"The Nature and Design of the Lord's Supper, with Devotional Exercises."* Abridged from the Treatise of Rev. Henry Grove, pp. 44.

There are times in which one word is more valuable than a sermon at others; & these are, especially when the interest of the person addressed is deeply excited. Let clergymen, when administering the ordinances of *Marriage* and the *Lord's Supper* to those who for the first time take these vows upon them, present them an able and affectionate treatise, appropriate to the occasion; and would it be too much to hope that impressions would in many instances be made, which would never be effaced.

It is confidently believed that the Tracts above referred to will bear examination, and are calculated to be eminently useful.

For the Boston Recorder.

AMERICAN TRACT SOCIETY.

Donations received in February, 1824.

Aux. Tract Society, Loudon, N. H. \$5.17

do do Meredith & Guilford, N. H. 3.67

do do Hillsborough, N. H. 1.74

do do Wilton, N. H. S. Holt Agent, 4.50

Daniel Gold, Winchester, Va. 1.50

William Wilson, do do 1.50

Henry M. Brent, do do 1.50

Rev. Nathl. Merrill, Lyndeborough, N. H. 50

Mr. Homan Hallcock, Andover, Mass. 1.00

A poor man, Andover, Mass. avails of sawing wood, 1.00

Mr. J. W. Shepard, Concord, N. H. the New Hampshire Repository for 1824, 2.00

Life Members.

Mrs. Mary A. Barrett, New Ipswich, N. H. 20.00

Rev. Alvan Bond, Sturbridge, Ms. by ladies of his Society, 20.00

Rev. John Allan, Huntsville, Alabama, by ladies of his church, 20.00

Lewis Hoff, Esq. Winchester, Va. 21.50

Dr. Jacob Forster, Plainfield, Ms. by his subscription, 20.00

A friend, in Essex county, 20.00

Col. Jeremiah Colman, Newbury, Ms. 20.00

Amos Blanchard, Treasurer. 20.00

Andover, March 1, 1824. \$165.58

For the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society for February 1824.

Charleston, S. C. Aux. Ed. Soc. \$120

Mrs. Eliza Ryan, 5

Rev. Jno. Dickson, 25—\$150.00

Rev. Nathan Douglas, Alfred, Me. (sized by using a silver pen) 1.00

Young Men's Benev. Soc. Rindge, N. H. 12.00

Members of Park-Street Church, 35.00

(In addition to this sum, the Society also receives from several members of this church, about \$500 annually.)

Mrs. Sarah Richardson, Fitzwilliam, N. H. avails Education Box, 2.00

Fem. Benev. Soc. Fitzwilliam, N. H. box clothing.

From Female Societies and others in Conway, Ms. bundle clothing, value \$14.

Female friend, roll drab cloth.

Cornish, N. H. Monthly Concert, 3.76

do do avails Miss. Field, 12.64

do do Daniel Chase, Esq. 10.00

Friend, by Mr. Ladd, 3.00

Monthly Concert, 1st chb. Falmouth, Ms. 13.85

Aux. Ed. Soc. in Rev. I. M. Putnam's Soc. Ashby, Ms. 17 yds cloth, and 2 1/4 lbs. yarn.